







# CONSPIRACIE

348

AGAINST

# KINGS,

# H E A V E N S

S C O R N E.

A Sermon preached at *Westmin-*  
*ster-Abbey* before the Iudges, vpon  
*the fifth of NOVEMB.*

1 6 2 2.

BY

R O: W I L L A N, *Doct̃or in Diuinity.*

*Si totus orbis aduersum me coniuraret, vt quippiam  
moliar aduersus regiam Maiestatem, ego tamen  
Deum timerem, & ordinatum ab eo Regem offen-  
dere temerè non auderem.*

B E R N. Epist. 170, ad Ludouic. Franc. Regem.

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LONDON,

Printed by I O H N B I L L. 1622.

THE  
TENTH



MY FATHER  
SIR  
THE  
LORD

THE

BY

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The  
History of the  
Church of England  
from the  
Reformation  
to the  
Present Time  
Vol. I.

LONDON,  
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TO  
**THE RIGHT**  
**HONOURABLE**  
 AND REVEREND FATHER IN  
 God, I O H N, Lord Bishop of *Lincolne*,  
 Keeper of the great Scale.

MY LORD,

 Great part of this  
 Sermon is spent up-  
 on a Quare: per-  
 haps a Quare will  
 be put to the Sermon  
 it selfe; that in Iob, Quare misero  
 data est lux? why doth this poore  
 Labour behold the light? I can an-  
 swer nothing, but the Reuerend Iud-  
 ges, before whom it was bound to ap-  
 peare vpon tryall, adiudged it to be  
 pressed. Appealing to the Chancery,  
 so great vnion and harmony is be-  
 tweene

## The Epistle

tweene the Courts, no reuersing of the  
Dooome was to be had there. So Obe-  
dience, Gratitude, and Modestie  
striving together, the last could not  
alone make her party good against  
two. Obedience pleaded, that au-  
thority is dissolued, when sullen si-  
lence possesses such as are com-  
manded to speake, (or print, all is  
one.) Gratitude aduised me by an  
Embolisme, or intercalation, to in-  
sert my priuate thankefulnesse among  
the publike gratulations of all men,  
some for redresse of their wrongs,  
some for the dispatch of their inter-  
minable suites, some for faire denyall  
of their vniust petitions, accounting  
your Lordship another Cato, of  
whom they durst not aske any thing  
irregular; the good reioycing to see,  
as



as the Athenians sent out their Salaminian ship, swift and sure, in dangerous seasons: So this acedious and corrupt Age, incountred with your assiduous and active integritie, the most curious interpreters of great actions, even those, who wished not such honour to your profession, deeming it an Egyptian spoyle, (and a mysterie disclosed, that a Gouvernour might be chosen out of Rome) confessing, where many were thought capable of high place, untill they attained it, Imperio proditus inferior; your Lordship by the assistance of His grace, which will conduct you to the races end, hath satisfied, if not exceeded, expectation. Then Modestie, tho blushing at Unworthines, yet hoping to shun the censure of

## The Epistle.

*ouer-forwardnesse, neuer adventu-  
ring, but Candidior postquam  
tondenti barba cadebat, consented  
to tender it vnto your protection; Nil  
illum amplexa verebor. Vouch-  
safe then from your first Chaplaine,  
these first Fruites, & capitur mini-  
mo thuris honore Deus. When  
God gaue his people an haruest of  
fruites, hee reserued to himselfe a  
sheafe of thanks; such a sheafe for  
the haruest of fauour and mainte-  
nance is this, accompanied with  
prayers to that high God, who giues  
salutem sublimium orationibus  
humilium, still to multiply his gra-  
ces vpon you, and giue you the true  
happines of this and a better life.*

Gresham Coll. Decemb. 4.

Your Lordships humble and thankfull  
seruant,

R O. WILBAN.





## P S A L. 2.

- 1 *Why did the Gentiles rage, and the people meditate a vaine thing?*
- 2 *The Kings of the earth stood up, and the Rulers tooke counsell together against the Lord, and against his Anoynted.*
- 3 *Let vs breake their bonds a sunder, and cast their cords from vs.*
- 4 *He that dwelleth in the heauens shall laugh them to scorne; the Lord shall haue them in derision.*



His Text like *Ianus* looks backward and forward: Backe, to reuiue the memory of this Day; t'was a day of conspiracie, and this is a Text of conspiracie: Forward, to represent the face of

B

the

the times present; tumultuarie times, and this is a tumultuarie Text. Although, blessed be God, and the care of our Soueraigne, we inioy Halcion dayes, yet it is not so in other Christian parts of the world. They haue found them (pardon the word) Dogge-dayes; it is *Tertullians Canicula persecutionis*. Such is the furie and rage of one against another, that the fume and smoke thereof prognosticates the fire\* of conflagration, ready to breake foorth to consume all. When the Apostles were forbidden to preach in the sauing Name of Iesus, they tooke their encouragement out of this Psalme. Memorable *Luther*, when all the world was in opposition against him, found his best comfort in this Psalme. Why should I (sayes he) be *Heraclitus*, when God is *Hilarius* and *Gelasius*? or vexe my selfe with discontent,\* when God vouchsafes to be merrie, and laughs at their vaine attempts. We our selues may make a double vse of this Psalme: To raise vp our thankfulnessse for our owne happy deliuerance

ἡ δὲ ἐκείνη ἡμε-  
ρα, ὡς καὶ ἡμε-  
τέρας, οὐκ ἔστιν ἡμέ-  
ρα παύσεως.  
Nax. orat. 3. de  
pace.

Luther. ep. ad  
Spalat.



uerance past, and our peaceable estate present, while others struggle against *luctantes Ventos tempestatēque sonoras*, and withall be affected to compassionate the contrition of *Ioseph*.

And so I come to vnfold the words; wishing I had Saint *Ambrose* his facultie, \* who in the exposition of *Dauids* Psalms, is said to haue borrowed *Dauids* owne Harpe; so properly hee exprest his meaning.

*In Psalmis Dauidis explicandis eius lyram & plectrum videtur mutatus Possuin. Appar.*

The Text may bee considered three wayes: As a Prophecie, as an Historie, as an Embleme. *Dauid* represents a threefold person, his Sauours, his owne, and ours.

*Dauid* was no sooner designed King ouer Israel, but the bordering Nations, and the ten Tribes made head and conspired. What he saw acted against his owne person, he foresaw in the eye of Prophecie should be accomplished vpon his Sauour. For so S. *Peter* vpon the fore-named place, applies these words of the Psalme, to the Passion of our Lord Iesus. As an Embleme it fitteth this day, wherein

the ~~revelation~~ and vtter subuersion of this flourishing Kingdome was intended.

The parts of the Text are two: First, *Dauids* hard plight and condition. Secondly, *Dauids* sweet comfort and consolation. The first in two particulars: 1. A conspiracie: 2. the cause of it. In the conspiracie, obserue the actors, and the managing. The actors, all sorts of men; the basest, and the choicest spirits, the Ruler and the vulgar; euery one hath a hand in it. The managing is described in foure Verbes, Raging, Meditating, Banding, Plotting: so it hath foure fearefull supporters, Malice, Industrie, Power, Politic.

The cause none on *Dauids* part, for that is implied in the Prophets *Quare*: The motiue on his enemies part, *Let vs breake their bonds asunder, and cast the yoke from vs*: I, there it is; The cause of sedition, is the dislike of Gouvernment; they will not brooke either State, or Church, no Law, no Religion. The second part; *Dauids* consolation, and that two-fold; within



within him, without him. First, the testimonie of his owne conscience, that no ambition of his owne, made him aspire to a Crowne, but God called him, and the Prophet anointed him. Without, the protection of heauen; God looked vpon him with an eye of fauour; vpon his enemies with an eye of scorne, *Hee that dwelleth in the beauens shall laugh them to scorne.* A double description of God; by a Periphrasis of the place of his abode, *He dwels in heauen*: By a Prosopopeia, attributing improperly, but significantly, a spleen and laughter vnto God. So the Catastrophe and conclusion of all conspiracie, is the Sarcasmos, and bitter scorne of God.

Neither is the ingemination of the word a needlesse tautologic, but an amplifying Emphasis, *repetens iterum iterumque monebat*, doubling the admonition to beware how men fall by rebelling against God his Anointed, into such a degree of miserie, as to be contemned of God.

I begin with the Text as a Prophefic.

B. 3.

The

The old fiction of the Gyants warre is heere represented in a true action. The petie Potentates of the earth are in armes against the graund Lord of heauen, who if he thunders, the greatest of them tremble, and with *Tiberius* flie for defence, to the poore refuge of a Laurell wreath. If he makes the earth to shake, What priuiledge haue their Palaces, aboue the meanest cottages? will the Angels come at their call, or the Sunne shine at their commaund? Nay, come lower, in the ayre beyond a *Nimrods* tower they cannot build, which the birds will flie ouer. In earth is their dominion; and that limited, circumscribed; their bounds dooled out by him whom they oppose. The Persian Monarchie did not passe the narrow Hellespont. The Grecian neuer had one foot in Africa, nor the Romane beyond Euphrates. Ouer men they rule, neither those which are past, nor those which are to haue bceing, nor ouer one whole man; the body they may destroy, the soule is out of their reach; they



they cannot compell the will, nor alter the affection of the meanest. What Forces then can you bring into the field? weigh your strength. Are you able to resist his power, from whom your owne is deriued? no surely, this rebellion is not directly intended against God, but his Anointed Iesus Christ; 'tis a mistake, they cannot be seuered. He that doth not honour the Sonne, doeth not honour the Father who sent him; 'tis against both, but especially against King Iesus: a King indeed, euen as a man, by most iust title; the Deitie being vnited to the humanitie, gaue him right ouer all things; hauing purchased the world by the effusion of his blood, he is absolute Lord ouer it; his humiliation promerited this exaltation, and being the naturall Sonne of God, he obtained it as his patrimonie.

Is he a King? what are the Ensignes of his authoritie? where is his crowne? not like *Dauids* which he raught from *Hadarers* head: that was of pearle, his of thornes, which *mille puncturis*, with a thousand

sand stings pierced his royall head. Yet  
 S. Iohn sees not onely many crownes vp-  
 on that head, but all crownes cast at his  
 feete. Is he a King? where is his throne?  
 not like Solomons of Iuory; his was of  
 wood, the Crosse; *Dominus regnavit a*  
*ligno.* The malicious Iewes rased the last  
 words out of the Text, \* yet by the Title  
 they set vp, they acknowledged his soue-  
 reigntie, and their owne rebellion. *Quem*  
*Israel crucifixit ut maleficum,\* coronauit ut*  
*regem,* VVhom they crucified as a male-  
 factor, they stiled a King. Is he a King?  
 where is his court? besides that in hea-  
 uen, in the hearts of his chosen, there hee  
 keepes residence. Is he a King? where lies  
 his Exchequer, and reuenues? not like  
*Augustus*, who taxed all the world, and  
 did no more then hee might. Tribute is  
 Princes due, as markes of their power,  
 finewes of their maintenance, recom-  
 pences of their labours. But this King  
*exinaniuit seipsum*, did emptie himselfe to  
 enrich his subiects, and out of the treasu-  
 rie of his mercie paid all their scores: as

\* Iustin Mart.  
 Triph. Tertull.  
 aduer. Mar.

\* Cl. mens  
 Alex.

Elias



*Elias* gaue the widow oyle enough to satisfie her creditors, and to liue beside; so this King bestowed vpon vs his sorrowes and obedience, to cancell the hand writing against vs, together with the rich talents of his grace, which well imployed will make vs liue for euer. The Tribute he requires, is praise and honour of his holy Name; the rent hee calls for, is faith in his merits; the homage he expects, is obedience to his Lawes. His Lawes, what are they? *Mandata eius non sunt graua*, His commandements are not grieuous; whatsoever he teacheth is trueth, what hee inioynes is righteousness, what he promisseth is happines, and yet against this King, *Dauid* fore-sees this great tumult and opposition. No sooner did this King display his banners, so *Esay* calls it, \* *In signum populorum*, for a signe to the people, to muster vp the world to an holy warre, against the deuill and sinne, but presently they band to ouerthrow his standard, and to teare his colours. *Esay* his *Signum populorum*, becomes \* *Simeon* his *Signum contradictionis*. \* *Esay* 11. 12. \* *Luke* 2.

*traditionis.* It is a Metaphor from Archers, who set vp a marke to shoote at, and striue to sticke their shafts in the very center of it: Such a marke was King *Iesus*, vpon whom both Iewes and Gentiles did emptie all their quiuers. *Herod* the father began the leading shoote with a deadly arrow, to entrap the life of *Christ* in his cradle: hee caused fourteene thousand infants to be put to death, but missed his aime. *Herod* the sonne shot at him an arrow of scorne, and mocked him. The Priests and people shot at him an arrow of accusation, *Gens tua & Pontifices tui accusant te*; & Pilate the Roman Iudge shot the vp-shot of condemnation: but as elegantly *Ambrose*, *Absoluit iudicio, condemnauit mysterio*, He absolved him in his iudgement, and condemned him in a mysterie; What mysterie? this of the Text, the heathen and the people, Iewes and Gentiles, the vulgar and ruler, *Herod* and *Pilate*, *Annas* and *Caiaphas* conspired against King *Iesus*.

Heere is the accomplishment of this Prophecie, once fulfilled in *Christ* our



Head, euer to be fulfilled in the Church,  
 and his members. As long as it continues  
 vpon earth it shall euer bee haunted with  
 one of these three Furies; 1. Persecution,  
 2. Varietie of opinions. 3. The vnanswe-  
 rable conuersation of Christians to the  
 rule prescribed. Sometime Tyrants seeke  
 to deuoure the Church, and to roote vp  
 the seedes of truth, not onely those with-  
 out her pale, but in her bosome. \*The <sup>Del Rio</sup>  
 Monke, who ambitious of Martyrdome <sup>Adag. Sacru.</sup>  
 told the Souldan, that hee was come into  
 his Court, to die for preaching the truth,  
 was answered, (I wish it had not beene  
 true) hee needed not haue trauelled so far  
 for death; For he might easily finde it a-  
 mong his Princes at home: but force ne-  
 uer got ground of truth: all tempters of  
 that kind were inforced to confesse with  
 the cruell Queene, *Ego prosum sola nocendo.*  
*Heresies* indeed haue done more mischief  
 by deflouring pure doctrine; some so foo-  
 lish, as made Christianitie ridiculous to  
 wise men; some so wretched, as made  
 Christianitie reiected by honest men. Oh

Christian Religion, the cleare fountaine  
 of peace and vnion, how doe thy distra-  
 ctions turnethee into a puddle of quarels  
 and contentions! How are thy Wels be-  
 come *Esek* and *Sitnah*; thy Waters, *Me-  
 ribah*, that wert *Siloe*, flowing in a gen-  
 tle current! Thy sacred Scripture is made  
*μηδὲν ἰσχύει*; Thy blessed Sacrament, *καὶ τῆς δίκης*  
 Thy reuerend Name, the maske of warre,  
 and vaile of sedition;\* thy dissensions por-  
 tend thy dissolution. Had not thy Sau-  
 our inclined the heart of one by his inter-  
 cession, as with a *Litus*, or Augurall staffe  
 and Warder, to stint & stay the ouer-nim-  
 ble hands of begun furie, as the Angel did  
*Abrahams*, that monster the sword, whose  
 glistring face flashed foorth lightnings of  
 terrour, with blood-shotten eyes wildly  
 staring, his steellie handes offering rough  
 embracements, his wastefull feete wan-  
 dring about thy pleasant borders, threat-  
 ning hauocke and desolation, his Whale-  
 like mouth wide open to swallow thee  
 vp, had surfetted of thy flesh, and beenc  
 drunken with thy blood. To such a  
 miserable

λύσις εὐαγγελίου  
 ἐκ γρηγορίου Νάζιαν.  
 orat. 1. de pace.



miserable state wert thou brought, by renting of *Christs* \*indiuisible garment, which the souldiers forbare to teare in funder. As the Prophet of *Iudah*, According to the number of thy Cities, are thy gods, O *Iudah*: so of *Europe*, so many Countries, so many seuerall opinions.

\* Sacramento  
vestis vniuersa-  
tem Ecclesie  
consignauit.  
Cyprian.  
μὴ γνώσῃ

But aboue all Rebels against our blessed king *Iesus*, those for number exceed, who acknowledge him for their Soueraigne, and deny him obedience, who embrace his Faith, and by their sinfull liues, tread the blood of his Couenant vnder their feete. \* It is no true faith, when the life confutes the faith. If wee be Subiects, why doe wee liue, as Outlawes? If his Disciples, why is our conuersation contrary to his Discipline, as though wee were trained vp vnder *Epicurus*, or *Mahomet*?

\* Non est vera  
fides quæ verbo  
credit, & mori-  
tus contra-  
dicit. Greg.

I haue done with the Text as a Prophecie; onely I must put the *Quare* to it: And I finde among the Expositors, a threefold *Quare*; 1. of Inquisition. 2. of Admiration. 3. of Reprehension.

If the *Quare* bee put in generall termes, how comes it to passe that there are such stirs, tumults and garboyles in the world, such and so great, as if God did not sit at the helme? The question is hard, and pressed too farre, may prooue curious. *Augustine* confesseth that this *Quare*, after it had rackt and tortured him to finde out the cause of euill, turned him into a Manichean heretique. *Solomon* tels vs that the locks of the Spouse are curled, & his haire blacke as a Rauen. The secrets of Gods prouidence are curled and intortled, wee cannot vnfold them; his haire blacke, his wayes past finding out. Though he bee in himselfe *παμπαις*, to vs he is *παρρησιος*; he dwels in light, but such light as no man can attaine vnto. The modest and short answer to this *Quare*, is that of the Schoole, In particular administrations, a prouident Ruler preuenteth, what in him lies, all inconueniences: but in the vniuersall gouernement, it seemed best to Diuine wisdom to suffer some euill, not for want of power to hinder it, but out of his abundant

Thomas.



15

dant goodnesse. If God did not suffer  
 some euill, wee should want much good;  
 The good of his iustice and mercy, which  
 shine foorth in his seuerer iudgements, in  
 his gracious indulgence. Goodnesse had  
 not bin so illustrated; her opposite makes  
 it more amiable. And as out of the salt  
 brackish Sea sweete showres are exhaled:  
 so from euill, the Almighty his power  
 drewe the dewes of grace in our Lord  
 I E S V S. And this is as much as I dare  
 adde to the *Quare* of Inquisition.

2. *Quare?* why should the good and  
 vertuous be alwayes opposed and exposed  
 to the furie and malice of cruell men? In-  
 deed this is *res mira*, strange & marueilous,  
 but not *res noua*, any new matter. It was  
 thus from the beginning. No sooner was  
 God worshipped and serued, but hatred  
 and spite fell to the lotte and portion of  
 Religion. The first man who pleased God  
 was slaine; the acceptable sacrifice was the  
 seminary of death. It can bee no other-  
 wise, dissimilitude and distance of manners  
 breede alienation of affections. There is  
 nothing

*Inuidiam sacr-  
 tita est religio.*  
 August.

*Linor sacrificij  
 seminarium  
 fratricidij.*

nothing doeth so condemne the liues of the wicked, as the conuerſation of the godly, the fatte kine make the leane ſeeme more il-fauoured; hence their rage and ſavage behauiour: beſides, 'tis the pleaſure of God thus to try and honour his Saints, and to produce their patience. What pictures could *Apelles* draw? did he want a table to work vpon? What building could the *Architect* reare without ſtones, timber, and materials? This is enough to ſtay the *Quare* of Admiration.

3. What is it you goe about? it is to no purpoſe; you *imagine* a *vaine thing*, *vaine* impoſſibly, *vaine* vnprofitably.

*Diuinum conſi-*  
*lium dum de-*  
*uitatur, im-*  
*pletur, huma-*  
*na ſapientia*  
*dum reſiſtatur*  
*comprehenditur*  
*Greg.*

No wreſtling of man can euacuate the purpoſe of God. While man ſtruggles, he is caught, and by reſiſting the wil of God, hee doth fulfill it. Second cauſes are ſuſceptible of impediment, as the burning of fire by the action of water: but there is no euafion to ſhun the Decree of heauen. All wretched indeauours againſt Chriſt and his choſen, are like *Caligula* his enterpriſes, who neuer tooke any thing in hand

if



if there were hope to effect it; 'tis *vaine* impossibly.

And what profit can arise? hee doeth a shrewd turne who gaine by it. To count euill for gaine, is vniust, but humane: but mischief intended for mischiefs sake, is Deuillish. The old way of trecheries began at *quid proderit nobis?* as in the case of *Ioseph*. But now adayes a new sinne is hatcht and rife with many; they cannot be pleased to liue in quiet themselves, vnlesse they disturbe the tranquillity of others. As vipers and the venomous Cantharides and stinging spiders, are more detestable then beares or wolues, because they sting folke to death without any benefit; So that is an odious designe which is *vaine* improfitably.

*Novum & inestimabile, in plurimis malum est, parum alicui est, si ipse sit felix, nisi alter fuerit infelix. Salmianus de Provid. 5.*

And now I passe from the Sunne to the shadow; from the Prophetickall conspiracy against *CHRIST* our King, to the Historicall faction against King *David*.

*The people rage.* For people in any estate to grumble against Gouvernours, is no nouelty: neuer was any Gouvernour

*Tutior esſes pa-  
ſtor vſorum  
& Tigridum.  
Petrarch.*

ſo prouident or happy, as to eſchew the furious clamour of ſome vnbrideled and impetuous ſpirits. A King that hath a great multitude to gouerne, might as ſafe-ly be a keeper of Beares and Tigers. The Lion will kiſſe his keeper, the Elephant will bee ruled and ledde about by a little dwarfe; but man is an indomable creature.

*Curtius.*

If you recount the Fate of kings, more haue beene indangered by the practiſes of their owne people, then by outward hoſtility. As it was ſaid of *Seianus*; ſo of the people; They are as weyward, when pleaſed, as when oppoſed.

Among thoſe who conſpired againſt *Ceſar*, there were more whom he had obliged by benefits, then exaſperated by injuries. I, but this is the lot of ſome oppreſſing Princes, whoſe gouernement make the people ſigh. Nay, the beſt that euer were, haue found enough to do, to keepe the people in good order. Meeke *Moses*, to ſhun a ſhowre of ſtones, is glad to take ſanctuary, and flie to the Tabernacle.

Good



Good *David* is not free from rebelling *Sheba*, reuiling *Shimei*; and, as the text tels vs, the people rage at him. No King like *David*; the Scripture propoundes him as a patterne to Princes. When it honours the good, they are *sicut David*: when it blames the degenerated, *non sicut David*.

The holy Ghost, describing the genealogie of our Sauour, from how many Kings he was descended, vouchsafes none of them the stile and title of a King but *David*, and him twise in one verse. For a literall and a moral reason; partly, because hee was the first King, setting and establishing the kingdome of Israel; but principally, for that hee was indued with all princely qualities of iustice, wisedome, clemencie, courage and deuotion. Yet see heere the vnruly people rage at him.

And not onely the giddie people, but the Rulers. It was a good Embleme of the Cardinall, describing the bootelesse attempts of an vnguided multitude, a Beech tree with the top off, the Motto, *Ruina reliqui*; for as that tree withers when

it is lopped, so multitudes vanish without leaders, and become a burden vnto themselves, and a prey vnto others. Therefore the Rulers come in. As the Planets in these *Epicicles* or little *orbes* are carryed irregularly against the heauenly motion: so sometimes pettie greatnesse is prone to stray from their duty toward their Supreme, if either the rayes of fauour fall not so directly vpon themselves, or vpon others more then they wish. For although Princes can best iudge of the fitnessse, worth, and fidelitie of their owne instruments, and, like the Sunne, shine more brightly vpon a cleare smooth glasse, then vpon an vneuen clod, neither apt to receiue nor reflect the beames: yet as in building, so in States, the turret ouer-looking the bordering houses, is wished downe, and the hand disliked that set it vp. If *Dauid* make but a feast to *Abner*, *Ioab* will expostulate with him. Sometimes men of high spirit and meane fortunes will distemper *Dauids* peace, sowing dissensions among the Nobles: The

*Principia est  
virtus maxi-  
ma, nosse suos.*

con-



contentions of prime men being their onely reuenue. Perhaps they will take pet, if the secret affaires be not imparted, when their open bosomes full of chinkes are no caskes to containe them. *Antigonius* would not reueale, being asked of his owne sonne, what time hee would remoue his campe, but said, the sound of the trumpet should giue them notice. It is enough if *Dauid* vouchsafe to disclose himselfe to his faithfull *Cushais*, whatsoeuer be pretended. Disobedience in a vulgar man, may admit vulgar apologies: but in a ruler, or man of qualitie, it is a decompound sinne; the example more spreading and contagious; their eminencie makes it more conspicuous. Obserue how fitly the Prophet speakes; he attributes rage to the vulgar, power and policie to the Rulers. They *meditate*, *band*, and *plot*: A word of each verbe.

They *meditate*: All sinne is painefull and laborious, the Poet was deceiued, when he said, *Facilis descensus Auerni*, the way thither is of hard accesse. The con-

*Curio nil habuit in censu, præter discordiam Principum.* Plin.

*Ardum nimis est meruisse secretum Principis, ubi si quid cognoscitur prodi, vitæ b alio, formidatur.* Cassiod. variar. 8. cap. 10.

*πομπία. 2070. 2071.*

\*Quot bona  
felicitum, tot  
tormenta inui-  
dorum. Seneca.

tous make their passage thorow stonie rockes of hardnesse and penurie. The ambitious clambers vp steepe hils, and craggie mountaines, to get a place as slipperie and tickle, as the chaire of *Eliz.* The voluptuous tramples in durt and mire, besprinkling himselfe with shame and infamie. The Reuengefull breakes through hedges stucke with thornes, making him all gore and blood. The Enuious walkes in darke and shadie places, that hee may not see an others happinesse. But especially the sinne of Mischiefe, is a vigilant, painefull, indefatigable sinne. *Indas* will bee awake when *Peter* is asleepe: the Tare-sower in the field, when the Husbandman is in his bed; 'tis their care, studie, meditation.

Againe, obserue what a cowardly thing sinne is. *Eue* had no sooner offended, but shee sought out a fellow and companion. Vpon *Caine* his cruell designes, how hee trembled and quaked, there being none in the world to feare but his parents and sisters; yet hee thought in euery bush



bush an ambush laid for him. All sinne is timerous, but aboue all, the sinne of Conspiracie. The ten Patriarkes durst not set vpon one *Ioseph*, without a *venite occidamus*. They who are most strict obseruers of order and gouernment, and fearefull to offend lawes, are most valiant and couragious in a iust cause. But Conspiracie is a sin of such ougly shape, and horrid representation, as the partie dares neuer looke vpon him selfe single and alone, but runnes as a deere to the herd; then they troope and band. And because power not directed is but armed follie, they take counsell together. Counsell, marke their secrecie: together, marke their vnitie: Counsell to a designe, is as the foundation to a building; secrecie seales it safely vp. Mines, if they bee discovered, returne vpon the enginer; and coles moulder to ashes, if the sunne shine vpon them. The Conspirator learned this Lesson well, who being asked his knowledge, answered, If I had knowne it, you had neuer knowne it.

οἱ γὰρ διδόντες  
πρὸς τοὺς νόμους,  
παρρησιασάμενοι,  
πρὸς τοὺς νόμους  
μὴ. *Plut. in  
vita. Agid.*

*Cassius apud  
Sinec.*

And

And if vnitie keepe them not together all is marred. The diuision of Iordan makes a passage to the Arke; the disbanding of a faction is the ouerthrow of it. *Cyrus* comming to Euphrates, found the swelling riuer impassable, diuiding it into three hundred streames, it was fordable euery where: but *Dauids* Rebels sticke close, and *take counsell together*. By this time you perceiue *Dauids* hard case, and indeed the case is very hard.

\*Pro. 20.

πειθαρχία ἰσὺς θεῶν  
δουλοῦντος ἡγήτηρ.  
Aeschylus.

There be two Pillars of Gouvernment; Direction, in the Superiour; Obedience, in the Inferiour: the Eye to see, the Eare to heare, God made both, saith *Solomon*. When these meet, the State is succesfull; diuorced, nothing right. The Grecians exprest this well in the Marriage *Iupiter* made betweene πολίτεια and πειθαρχία, the child brought forth betweene them was δυνάμειος. When authoritie is married to obedience, the fruite of that match is happinesse: It was not now so with *Dauid*, and yet the worst is behinde, for I must put the *Quare* once againe. Wherefore is all this malice, this



this stir, combining and plotting? it is for all, *pro aris & focis*, the safety of his Person, the securitie of his State and Kingdome. *They will breake the bands asunder, and cast the yoke from them.* By bands, all Interpreters vnderstand good Lawes. By the yoke, some allude vnto Religion, that sweet and easie yoke of Christ; nor is the Metaphor vnfit. A yoke and collar doe bowe the necke, and Religion tames the stubburne nature of man, and makes him yeelde due obedience; It is the cymment of societie, and strongest Pillar of Government.

I begin at the *Bands*: The Commonwealth is a Tabernacle or Tent, pitcht vp to shelter men from wrong and iniurie, that they may liue happily together: Lawes are the cordes of it; breake the cords the Tent falles; *My Tabernacle is fallen, my cordes are broken.* Lawes are Banes, for the wilde, to cicure them and humble them, for the weake to secure and keepe them: as in Vines, they are vnder-propped and bound vp, to  
**E** make

*Vetus & 70.  
Inter.*

*Ier. 10. 20.*

*Leges Principi  
nemo scripsit  
Plin.*

make them fruitfull in vessels, they are hooped to containe liquor: so Lawes are bonds to hold the euil in awe, & the good in safety. They binde all without exception, I speake not of Princes; Lawes were not written for them; Lawes do not, like death, equall the Scepter with the spade: yet as it was said of the blessed Virgin, offering her legall sacrifice for her Purification, *Supra legem fecerat gratia, sub lege humilitas*; so of good Princes, their high Calling makes them about Law, their humilitie respects it.

I speake before an Honourable Audience, before Him, *cuius dignatur ab ore Caesar in orbe loqui*, and those whom our *Dauid* hath made *νομοφύλακες*, the Guardians, and Presidents of his Lawes. Take care, I beseech you, of the Cordes, for danger of the Tabernacle; Your innocencie will pardon my humble boldnesse (*audacem faciebat amor*) doe not your selues breake *Dauid's* bands. The Law is good, saith the Apostle, but take it together, if it be vsed lawfully, *τὸ νόμον νομίμως*. Suffer not the Pro-  
uerbe



uerbe to be verified, Lawes which are vir-  
gins in the penning, become strumpets in  
the pleading; and that they doe, if either  
they bee too much prostituted by vendi-  
ble tongues, or wrested and peruerterd by  
any sinister interpretation. It was the  
wise mans speech; That Common wealth  
is best, where the Lawes are more heard  
then the Orators. Let the Law bee a San-  
ctuary to the oppressed, no shambles for  
the innocent: A lanthorne to guide, no  
labyrinth to wander in: A haven for  
harbour, no rocke to dash vpon. How  
will you answere it to your *Dauid*, heere;  
to the Lord of *Dauid*, hereafter; if you vi-  
olate what he hath charged you to main-  
taine?

*Leges in calamo  
virgines, in foro  
meretrices.*

*Chilo apud  
Plut.*

For the people, Lawes are to them a  
threefold bond, for their liues, their estates,  
their conuersation.

1. Their liues in the protection of *Da-  
uids* Lawes. Life is of all naturall things  
the most excellent. Looke into Nature:  
We see in plants the roote, where life lies,  
is hidden in the ground to preserue it; in

Pliny.

beastes, the Serpent fenceth his head, in man, the very fabricke and constitution of his body expresse it. Mans heart, the fountaine of life, is not only inclosed with a thicke skin or filme, but inuironed with a strong wall of ribs. And as Anatomists doe obserue, the bones about the heart do beare the fashion and representation of a sword to defend it. Life is such a blessing, as the happy man desires to continue, and the miserable man is vnwilling to forgoe it. Imagine then you heare *Dauids* people speaking vnto you, as the Captaine ouer fifty to *Elias*; *Let our liues bee precious in your eyes*; keepe the bond of life, as God did the tree of life with a flaming sword to guard it.

\* Quicquid habet locuplet,  
quicquid custodit  
auarus, iure  
quidem nostrum  
est, populo, concedimus, vsum.  
Gunterus.  
Quod hac villa  
mea est, illa tua,  
ex iure Imperatorum est. Au-  
gust. tract. 6. in  
Iohannem.

2. Their estates and liuelihoods. The power ouer it is in the King, \* the property in his Subiects, the tuition in his Laws, the fruition their owne. Vnlesse *Mephibosheth* enioy his lands, and *Naboth* his ancient patrimony, euery one sits in peace vnder his owne Vine and figtree, the bond for estates is broken.

3. The



3. The bond of morality in conuerſation. What a field I haue now, might I expatiate? It may bee ſaid of this Kingdome, as of *Carthage*, It is as full of ſinne as of people. And as the father ſaid of *Lazarus*, So many ſores, ſo many mouthes calling for pity and helpe. The idleneſſe, drunkenneſſe, pride, and all manner of diſſolute licenciuſneſſe, are ſo many tongues crying out, that the bond of morality is broken.

*Plena turbi,  
& turpitudini-  
bus. Saluianus.*

*Quot ulcera,  
tot ora. Auſtin.*

Now the yoke is Religion, the ſoule and life of gouernement, without which it cannot prosper and flouriſh. It was a vaine conceit of the Emperour, who reſuſing the name of *Pius*, would bee called *Felix*, Happy, and not godly. There can bee no felicity but in appearance, where God is not truly ſerued; *Godlineſſe hath the promiſes of this life, and that which is to come.* A yoke by the grace and mercy of God we haue caſt off, *iugum oneris*, a burden neither wee nor our fathers were able to endure. They tooke our ſiluer, and gaue vs no bread, emptied our pur-

*Baſilianus.*

Eccl. 6. 23.

ses, and starued our soules. A yoke wee haue imbraced, the Doctrine of I E S V S C H R I S T purely and frequently taught; put wee our feet into the linkes, and our neckes into the chaine, bow wee downe our shoulders vnto it and beare it. Let vs neuer bee weary of the bandes; at the last we shall finde rest in it, and that shall bee turned into our ioy.

Neuer could any King or Gouvernour containe all their people vnder the yoke of one and the same Religion. Not *Adam* in his little Kingdome, great in circuit, small in number of persons; difference in so fewe increaseth the difficulty of the worke. Not *Noah* in his octonary family. Not *Moses* inuested with extraordinary power of working miracles, apt to gaine credite and beliefe. The Israelites in his time followed strange gods, *Belphegor* & *Moloch*. What hath not our good *Dauids* religious care, indeauoured to keepe this yoke from being cast off? By his example; what priuate man doth more frequently tread in the Courts of the Lord,  
or



or visit his Temple? What Prince did euer  
 so teach his Courtiers to pray? By his  
 writings? What reasonable man sees not  
 the force of his arguments? *Sybilla* pro-  
 phecied of Antichrist *ὅτι λυγρὸς αὐτοῦ ὁλεσθῆναι* that  
 papers should be his destruction; the pro-  
 phecie is fulfilled in his MAJESTIES  
 papers: and of him may the aduersaries  
 of his Religion say, as *Charles* the fift of  
*Luther*, *Unus homo nobis scribendo perdide-  
 rat rem.* As for the obiection, that the  
 edge of the Law seemes to be blunted, to-  
 wards such as imbrace not this yoke, 'tis  
 light; for many times a contrary winde  
 driues a ship into a safer port then it sail'd  
 vnto. Relaxation may doe that good,  
 which rigour could not; truce begets  
 peace, respite asswageth rage, and calmes  
 the stormes of vnquiet mindes. When soe-  
 uer time discouers fauour to encourage  
 the sons of *Belial*, whether he bee Guelph,  
 or Gibiline, Papist or Puritan, he wil find  
 the wheele turned vpon those that seek to  
 turne the wheele of our Church-prosperi-  
 ty. By his last heauenly directions, which

*Tempus inane  
 peto, requiem  
 spatiumque  
 furori, Dum  
 mea me vi-  
 ctam doceat  
 fortuna dolere.*

followed well, may place Religion where it is not, and settle it where it is already entertain'd. He who is not moued by his example, nor instructed by his works, nor wonne by his clemency, nor obseruant and pliable to his direction, I doe not say resists, but argues and makes doubts, fearing where no feare is, is a plaine rebell to **CHRIST** in heauen, to *Dauid* on earth. For when Gods precept thunders, and that is when the voyce of his Deputie speakes, we must submit and not dispute or els the yoke is cast off.

*Intonante Dei  
precepto, obe-  
diendum, non  
disputandum.  
Auctis.*

In the last gaspe of allotted time I proceed to the last part of the text, *Dauids* comfort twofold. Within he stands vpon his innocency, that hee was no intruder, nor sought the kingdome by any euill artes; the right owner placed him in it, he was Gods anointed. I passe the word handled already by him, *cui doctior orbis submissis desert fascibus imperium*. Onely this word held vp *Dauids* head in trouble, and may be a sure comfort, not only to *Dauid* the supreme, but to euery subordinate



ordinate whom God rayseth vp, they must meete with much difficulty and more enuie. But as he neuer manageth a place happily, who comes to it indirectly: so when God giues authority, hee giues ability to vndergoe the first, and a cleere conscience will beare out the latter.

His outward comfort is from heauen. *Hee that dwelleth in the heauens*, That is a cheering word, from thence all blessing descend, from thence deliuey out of all danger. There is the court of Audience for the Embassadours, which are our teares and prayers. Saint *Iohn* sees twelue gates in heauen, al open, and all day open, to entertaine suitors repayingr thither.

*Missimus preces & Lachrymas ad Deum Legatos. Cypr.*

*Hee that dwelleth in heauen* is a word of terrour also. As out of a watch tower he beholds all secret and close practises, no doores shut, no curtaine drawne, no parapet or wall to shelter, no vaile betweene, no vault to couer; All thinges (saith the Apostle) are naked and bare before him, the word is *τις κρυψουσιν*, a word taken from Anatomie. As when the skin

Dan. 2. 12.

*Qui ita nos a-*  
*spicit ut à nobis**aspici nequit, eo*  
*magis timendus,**quo cuncta vi-*  
*dens a nemine**videtur. Greg.**sup. Iob ca. 23.*

is head and the flesh pared away, all the inner parts are laid to fight; such are our actions to God. Man finnes, as if he had a Giges ring to make him inuisible: but when we are in darkenesse, God is in light, and by extramission of his owne raies makes opacitie visible. As if some lay hidden to intrap vs, but wee see him not, our caution is raised, and our feare doubled: so should our care and circumspection increase, who liue in the presence of All-seeing God.

*Hee that dwelleth in the Heauens,* Is a word of instruction. Earth is but a turfe for man to trample on, heauen is our home: heere we haue but bootches, there are the mansions, *In my Fathers House are mansions.* No mortall Vitruuius can make an immortall habitation. The silly Spider may teach vs, who vpon the least touch of her copweb, flits and remooues. The world is a copweb-world to bee swept downe with the broome of fire; therefore let vs so liue, as that we may liue and dwell with him who dwelleth in the hea-  
uens.



uens. What does hee thereat this time?  
*Hee laughes.* That is a hard word at the  
 first view. Are the iniuries of his Saints,  
 the cruelties of their enemies, the wicked  
 enterprises against his anointed, matter of  
 laughter? Laughter is a diminution of  
 state, as hee told Princes. Seuer *Cato*  
 thought it became not the grauitie of a  
 Roman Confull, and is it attributed to the  
 Maiestie of heauen? There is a threefold  
 Theologie or way to discourse of God.  
 1. Negatiue, honouring him in silence,  
 not daring, because not able to expresse  
 him, as when hee is saide to be inuisible,  
 incorporeall. These Negatiues do secretly  
 grant a more excellent knowledge, then  
 can be attained, silence being the best e-  
 loquence. 2. Affirmatiue, speakes of  
 God in few words, and those of perfecti-  
 on; as when he is stiled good, wise, iust.  
 The first, like a Statuarie, hewes & hacks  
 out matter; the second, as a painter, illu-  
 strates and sets it foorth in colours. The  
 3. way is Symbolicall, attributing al things  
 to him which may make way to our vn-

τὸ γὰρ ὁσιώτατον,  
 καὶ δαίμων τὸ σωμα-  
 τὸν τῆς Ἀρχῆς.  
*Sopater. apud*  
*Stobaeum.*

*Diserti multi*  
*Austin. 1. confess.*  
*cap. 4.*

οὐ τίς Ἀντι-  
 στροφῆς τοῦ  
 ἑαυτοῦ. Nazian.  
 in Ioh.

derstanding, as here laughter. Not to insist in the point, how affections are said to be in God; *Nazianzen* dispatches it in one word, they are in him by Antistrophe or a conuersion. Looke how man is affected, when hee beholdes some Dwarf buckling to grapple with a Giant: so our shallow capacitie, not able to expresse him otherwise, describes him, as our selues would be, in a merry disposition, deriding vaine attempts.

Gods laughter importes these 4. particulars. It expresses how easie and facile it is to the Almighty, euen at pleasure with a smile, to ouerthrow wicked designs, *Ludit in humanis diuina potentia rebus.*

It shewes the patience of God in his quiet forbearance, who could in a moment destroy the. The Poets fiction hath a graue morall. They faine lame *Vulcan* to be the Cutler of heauen, and Armour-maker to their gods. The true God is slow to wrath, and vnwilling to punish, proroguing his iudgements, expecting repentance.



tance, yet so as by delaying, he brings his owne purpose to passe. Some times hee suffers them to deuise plots, as *Pharaoh* imagined that hee had found away by drowning the Israelites males, to root out their name from the earth: but did not God smile, when at the same time his owne daughter, in his owne court gaue princely education to *Moses* their deliuerer? *Iulian* supposed by rearing vp the Iewish ceremonies, to supplant the new religion by the old, and therefore would be at the cost to build the Temple againe: but did not God smile, when from vnder the foundations, as from *Vesunius* hill, flaming fire brake foorth and dissolued all his workes? Sometimes hee lets them make some progresse in their attempts. The Philistins surprise his owne Arke and carrie it away: but did not God smile, when their idoll *Dagon* tumbled downe to doe it reuerence, and themselves so tormented with sickenes, as they were enforced to restore their pilfer with shame enough? When superstition and idolatry.

*Isoe. Eccles.  
hist.*

seeme to bee aduanced, the restauration tendes to the greater ruine. Is *Dagon* perked vp to his place againe? short is the wickeds ioy: Gods smile takes off his head and hands, leaues him neither wisdom to guide, nor power to subsist.

He permitted his Temple to be sacked & rifled, the holy vessels to be prophaned and caroused in; but did not Gods smile make *Balthasar* to tremble at the handwriting vpon the wall! Oh what are his frownes, if his smiles bee so terrible! We may not iudge of Gods workes vntill the fift act, the case deplorable and desperate in outward appearance, may with one smile from heauen finde a blessed issue.

3 This laughter argues not so much what God doth, as what they suffer by discovering and frustrating their practises, hee exposeth them to scorne and contempt. Aboue hell there is not a greater punishment, then to become a *Sannio*, a subiect of scorne. *Sampson* bare with more patience the boring out of his eyes, the ludibrious scoffes of the Philistins.

*Alcibiades*



*Alcibiades* did professe, that neither the pro-  
scription of his goods, nor his banish-  
ment, nor the woundes receiued in his  
body, were so grieuous vnto him, as one  
scornefull word of his enemy *Ctesiphon*.  
Good Queene *Ester* in her prayer to God  
for her people doth humbly deprecate this  
height of infelicity, *O let them not laugh  
at our ruines*; and *David* holdes it for a sin-  
gular token of Gods fauour; *By this I  
know thou hast a respect vnto mee, that  
mine enemy doeth not triumph ouer  
mee.*

4 Lastly hee *laughes*, that is hee des-  
pises their prayers, and stops his eares  
when they call vpon him. A Chirurgion  
neuer cures a wound while the iron or  
steele remaine in it; nor doth God heare  
the suites of those, whose will continues in  
sin, whose thoughts are iron, steele & gun-  
powder. They may conceiue prayers and  
take the Sacrament; but God highly dis-  
dains, that his dreadful name & holy insti-  
tutio should be so prophaned. Praier is our  
bill

bil of exchange, and is allowed in heauen, and returnes with what sums of blessing we desire, if agreeable to his wil. But when mischieuous intentions appeare, God protests their bills, and proclaimes them bankrupts of his grace to all the world. So then *David* hath found great opposition, but withall a sure protection; men sought his ouerthrow, God wrought their confusion. Rebellious doome is heauens scorne.

One word of this text, as an Embleme to this day, shall giue a period to your patience.

This day, the fift of Nouember, a fatall inauspicious day, branded in historie with a blacke coale for mischiefe. Among the Grecians it was kept with sad solemnitie for the losse of noble *Aratus*, the often preseruer of his country. Among the Iewes famous for the slaughter of *Zacharias* the Priest, that day butchered in the temple, betweene the porch and the altar, our Sauour vpbraiding the murder, many

*Plutarch. in  
vita Arati.  
Manly Calen-  
darium.*



ny yeeres after the fact. Among our selues  
 neuer to be forgotten, a day for which  
 we neede no Darius prompter, *Memento  
 Atheniensium*; A day, *quem semper acerbum,  
 semper honoratum*, as he said of his fathers  
 death day, euer to be thought vpon with  
 sadnesse, and yet euer to bee remembred  
 with ioy. For as *Lucullus* said of a day  
 ominous & fatall, he would make it luckie  
 and prosperous: so blessed be the change,  
 God hath turned the funerall into a festi-  
 uall. I wil not recount the well known sto-  
 ry, only I must put the *Quare*, why against  
 our gracious Soueraigne? Could any  
 complaine of his iustice? That is such  
 as it were not best for any greatnesse to  
 aduenture vpon. Or of his mercie? that  
 is such as his enemies neuer implored in  
 vaine. Or of his vnquiet disposition? he  
 is the *Nestor* of the times; *Componere lites  
 inter Peliden festinat, & inter Atriden*. Hee  
 was euer, euer will be, the *Noah* of the age,  
 borne to giue men rest from their toiles  
 and labours, the loadstar of his actions

G

is

*Parce cluibus  
Pompey.*

is peace: he hath alwayes called to the raging Christians, as the moderate Roman, Spare your blood, spend not that prodigally among your selues, which thriftily imployed, might ransom your friends, and ruine your enemies. What cause then can you alledge? yes a colour; one fault his Maiestie hath, which sure he will neuer amend; the same fault which was found in *Daniel* long agoe: hee was so faithfull as no blame, no occasion found, but onely in the worship and seruice of his God. That is the true *Quare*. His Maiestie doeth not open his windowes to the Romane Saints, but toward *Ierusalem* aboue, and prayes to the God of Heauen. No roaring of Bulles can make him set vp an Idolatrous calfe, as *Ieroboam* did: Hee will not erect Images, as *Nabuchadnezzar* did; nor, to gratifie any forraigne Power, set vp an Altar, according to the patterne of *Damascus*, as *Achas* did; nor alter his Profession for Affinitie, as *Hemor* and *Sichem* did. This was the *Quare*.



*Quare* of their malice, and withall of Gods mercie towards him. For as all Kings and Kingdomes are vnder the wings of Gods protection: yet those principally, where his Church is fostered, and his saving knowledge spread. It is his custome, those who promote his seruice, and take care of his holy businesse, hee vsually prouids for their safetie. Doe the *Israelites* goe vp to his solemnities, & leaue their countrey vnpeopled, to performe his command? Tho Borderers bee prone to take occasion of enlarging their Territorie,

*Quemque suæ rapiunt scelerata ad prælia causa;*

Lucan.

God will take away that *luxuria* and itching appetite of incroching: no man shall desire their land, no man dare inuade them.

If the *Quare* bee asked for the Parliament: Why ragged they against it? The Text shewes, that the breaking of the Bands was their intention; there the Lawes were made which held them in awe.

G 2

This

Hieron. ad  
Marcel.

This Place where wee now are, cal-  
leth for a *Quare*: Why should this stately  
Pile haue been demolished, and not one  
stone left vpon another? This is *Abrahams*  
*Mach-pelah*, the burying Caue of the Pa-  
triarks, *Dauids Mausoleum*, so *Hieron* called  
his Sepulchre, whereat hee was wont to  
pray: This is *Solomons* royall Recondito-  
rie, wherein were one and twentie re-  
ceptacles, or Celles; as if in the spirit of  
Prophecie he had foreseene, how many  
Kings should be interred there, for iust so  
many in number, if you account from  
*David* to *Zedechiah*: This is *Iosephs* Garden,  
a dedicated Cemetery, containing *Vete-  
rum decora alta parentum*, the sacred urnes,  
and deare reliques of our famous decea-  
sed Princes. *Why did the heathen rage?* For  
say the people were Christian; yet the  
*rage* was heathenish, and barbarous aboue  
all madnesse. The Lunaticke in the Gos-  
pel, who liued among the Graues, did not  
roote them vp.

I end all: He that dwelleth in the hea-

uens



uens looked downe vpon vs, let vs looke  
 vp to him: since by his mercy we liue and  
 breath, let vs liue to breath Praise and  
 Thankes-giuing vnto his Name. He hath  
 neither zeale to Religion, nor loue to  
 his Countrey, nor loyaltie to his Soue-  
 raigne, who this day binds not the Sa-  
 crifice with cordes to the hornes of the  
 Altar, who this day sends not vp to hea-  
 uen some incense of thanks. The Iewes  
 once a yeere were wont to celebrate a  
 Feast to sorrow, wherein they went bare-  
 foot, and with bitter imprecations they  
 cursed *Titus* and *Vespasian*, for the destru-  
 ction of their Citie and Temple. I speake  
 confidently, *fiaciter quia fideliter*; and I  
 may say it without breach of any rule of  
 charitie: Priests, Iesuits, and all such  
 Romanists, as haue euill will at our Sion,  
 this day doe keepe a feast to sadnesse, if  
 not for griefe, that this hopefull Plot mis-  
 caried, yet for shame (vnlesse they be past  
 shame) that it was attempted. Let their sor-  
 row increaseth our ioy; let our ioy increaseth

our Thankfulness. As *Cæsar* laid of *Phraates*, he was *prius victus quam visus*: so this Conspiracie against our *Dauid*, was knet-ched before it was fully hatched, vnder-taken, but ouertaken, *Hee that dwels in Heauen laught it to scorne*. To him therefore, this day and euer, be ascribed all Honour, praise, and glory. Amen.

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FINIS.

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